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IN a sense, it is an accident of history that our New Year falls in mid-winter and that the last days of December and the first of January are the traditional season for assessing the preceding twelve-month, prospecting the future and reshaping the courses ahead. In the Northern Hemisphere at least, mid-summer marks a more significant transition. The conclusion of the normal holiday season, the return of vacationers, the reopening of educational institutions, the resumption of familiar routines—all alike suggest the beginning of a "new year." It is an appropriate time to take account of stock and project imagination into the coming months.

It requires no great prevision to forecast that 1947-1948 will be a fateful year. A single day's headlines record these disturbing items—massacre in India, *coup d'etat* in Latin America, intensified fighting in Greece, Indonesian impasse deepens, Russia renews pressure on Iran, rations in Britain further shortened, Egyptians riot against U. N., economic chaos in China worsens, shipping again tied-up in New York, sabotage of the Marshall Plan threatens, and—news which has almost ceased to disturb through repetition—"stalemate at Lake Success." These are only today's symptoms of the legion of diseases rapidly becoming endemic in the world organism.

At first glance, the most baffling fact is the sheer *multiplicity* of problems, each revealing or portending a crisis of major proportions. But, to second thought, not their number but their *familiarity* is arresting. None of them is new. It is the qualifying adjectives and adverbs with which the most recent developments are reported which is ominous—"renewed," "intensified," "further," "again," "worse," etc., etc.

If one lifts his eyes from immediate events to gain perspective, he can hardly escape one overarching impression—progressive deterioration on a world scale. Undoubtedly, the past year has recorded gains, perhaps the most notable being the autonomy of India and the articulation of the Marshall Plan for the economic recovery of western Europe. But that such gains as have been achieved are more than counterbalanced by losses and that the overall prognosis is unfavorable would appear

equally beyond dispute. The question presses: how long can the patient stand it?

This question focuses the significance of the year 1947-1948. We seem to be witnessing the steady advance toward final extremity of not one but a dozen crises, most of them intimately interrelated. Unless a goodly number of the infections can be alleviated, unless the present steady spiral downward can be turned—and it must be confessed that the dawn of the "new year" offers small promise of such a radical reversal of the prevailing drift—it is improbable that another twelvemonth can pass without the coalescence of several of the particular crises into a single decisive crisis.

It is not our purpose to attempt to point a "way out," to prescribe a single magical "cure." Indeed, within the complex of baffling and disheartening problems, it would be false simplification to fasten upon one as the key to them all. Yet it is important to focus attention upon any which stand closest to the heart of the complex or which offer largest hope of favorable effect upon them all. And there is one which, by common acknowledgment, fulfills those specifications. Not only is it the most intractable. Directly or indirectly, it works its baneful influence to aggravate most of the others.

We are familiar with its definition as the "Soviet-American impasse." The time has come when it needs to be defined, both in the discussions of statesmen and in our own thinking, in positive rather than in negative terms. All too obviously, this sick world's one clamant need in the year 1947-1948, without which the patient can hardly survive, is *effective united world action*. That is a platitude. But like all the authentic platitudes, it is so just because it is so unchallengably true. Almost all of the most pressing imperatives—the rehabilitation of Germany, the easement of Britain, forestalling of conflict in Greece and Iran, reconstruction of the Far East, international control of atomic energy, worldwide economic recovery, development of effective world police—require, as prerequisite, effective united action. Almost all are today stymied by Russia's inability or unwillingness to sanction action agreeable to most of the other nations.

The issue comes to a head in Russia's role in

the United Nations. Doubtless, it will be raised and debated with unprecedented frankness in the forthcoming meeting of the General Assembly. It has already been anticipated in the Marshall Plan. United world action (with Russia) is the desideratum, if obtainable. But if not, what then? What price this fiction of collaboration? And, how long can the doctors afford to allow the patient to languish? If not united world-with-Russia action, then—effective united world-without-Russia action?

That is probably the gravest question which confronts mankind in the coming year, certainly one of the most fateful in this tragic epoch. It is important that the question should not go by default. Time is running out. The hour has come when effective united action is no longer an option but a necessity. With Russian assent if not participation, if possible. But effective united action at all costs.

H. P. V. D.

Christianity and Economic Crisis in Japan

SAM FRANKLIN

MOST American Christians are genuinely concerned over Japan. Before sailing for Japan last spring I had considerable opportunity to raise the subject with American Christians and I found the response generally sympathetic. There is real satisfaction in the excellent administration of General MacArthur, and in every humanitarian and Christian emphasis which is made under his direction. There is an appreciation of the spiritual vacuum which now exists in Japan, and a desire that the church, through foreign missions, shall not fail to offer what the Japanese people are so ready to receive. Yet it seems to me, after four months of experience following my return to this country, that American Christians are still far from facing the basic moral issue which a defeated Japan presents. No matter how we may attack other issues, failure in this will eventually bring into question our sincerity all along the line, and what appeared to be one of the brightest hopes for Christian advance in the postwar world may be turned into tragic and abortive failure.

I refer to the basic realities of the economic situation in Japan, which demand a much more radical understanding than we are now giving them. Japan is not a country of potential economic health, now temporarily disabled by the consequences of the war. She is not like a healthy man who has suffered a broken leg and must give it time to heal before he can resume his activity. She is more like a man stricken with anemia, who can no longer resist the infections that attack his body. She must have help before it is too late.

Let us consider the economic picture as it is evident to the layman in such matters today. Hunger stalks the country. The per capita calories consumed daily from the authorized ration is less than 1100. This is one-third of the American average. Black market purchases supplement this, but the realistic and objective "White Paper" recently issued by the

Katayama cabinet, from which a part of the data in this paper is taken, states that on the basis of present statistical investigation indigenous food can supply only 1325 calories. Imports of American food have raised the total calories consumed to perhaps 1600, and have averted wholesale starvation. In spite of such imports the situation is probably graver today than it has been at any time since the end of the war. The present protein consumption per capita in the six largest cities is under forty grams, as compared with the seventy-five needed. The total increase in living costs is some sixty or seventy times that of the ten years preceding the war. The average family income is found to consist of loans, gifts, receipts from sale of property, and the withdrawal of savings, for some twenty-five percent of its total. It is obvious that a final collapse cannot be far off if this trend continues. The grim Japanese joke of the past two years has been that of the "bamboo sprout life," meaning the gradual sale of kimono and furniture in order to live, just as one layer after another is peeled off of the edible bamboo sprout. Eventually the peeling process must stop, and Japan seems to be near that point. It is not surprising that the papers report suicides of whole families because of economic conditions. A friend told me a few days ago of a student in his neighborhood who went mad over hunger and the fear of hunger. Statistics on the height and weight of school children, show them to be retarded by a whole year in height and weight as compared with children in prewar years.

Back of this situation there lies one primary factor—industrial stagnation. Production in Japan is at about thirty percent of prewar production. Worker efficiency, due to malnutrition, poor equipment, lack of housing, etc., is at about one-third of its former level. Unemployment is officially placed at over eight million, though this does not include those engaged in black market activities, who may

number as many as two million. The population of the country has been increased by the repatriation of some four million persons from abroad, bringing it to a total of about seventy-eight million. Agricultural labor has reached the saturation point, and the land cultivated by each family has decreased from 2.45 acres to 2.08 acres. Due to emergency methods of cultivation, the productive power of the land is decreasing. Only one-fourth to one-half as much fertilizer was produced in 1946 as in 1937. Coal production, which is basic to virtually everything else in the industrial field, is at about thirty percent of the prewar level, in spite of the most numerous efforts to increase the supply. Deteriorated equipment is partly responsible, but to replace this equipment the metal industry must operate, and it in turn is dependent on coal. Due to lack of fuel for cooking and heating, as well as for other purposes, new demands have been made on electric power, and an acute shortage of electricity is predicted for next year. There is a net shortage of four million houses. In the field of transportation, rolling stock is in an ominous condition, with a shortage of 250,000 tons of steel needed for repairs. At the end of July the delivery of rationed food in Tokyo was some twenty-six days behind schedule. Thus people are forced to a still greater degree to turn to the black market, where inflation grows steadily worse. The price of eggs is now thirteen yen apiece, which is two hundred and sixty times as much as it was in 1939. A seminary professor's monthly salary will not suffice to buy a pair of shoes. A friend told me she had seen a single cake of American soap offered for sale on the black market at five hundred yen, or ten dollars at the present rate of exchange.

This industrial stagnation does not indicate an unwillingness to help themselves on the part of the Japanese. On the contrary, they have shown extraordinary initiative and fortitude in adjusting themselves to new conditions. I think of instances known to me personally: M—, who was out the other day cutting wheat which he had raised in his yard with a pair of scissors; B—, who when he took a job as a house servant presented his new employer with a copy of a book he had recently published; and S—, an agricultural economist, who told me that he was on the point of seeking work as a ricksha puller when another position was finally offered him. The desperate seriousness of the situation derives from the fact that Japan, like England, is not and cannot possibly become a self-supporting nation agriculturally. Most Americans know that the total area of Japan is less than that of the State of California, but few remember that less than one-fifth of this area can be cultivated. Foreign trade means the difference between life and death. In the past the greater part of that trade was with the United States.

Sensing the necessity of an industrial revival

SCAP has proposed that the goal of a return to the economic level of 1930-1934 be set, and that it be achieved by 1950. When one stops to consider that this very period of 1930-34 was one of acute depression, when currency was devaluated, unemployment was heavy, and the farmers were selling children into prostitution to avoid starvation, and that the attack on Manchuria, launched in September, 1931, was a result in part of economic distress, he realizes that this goal is little more than an irreducible minimum that may alleviate but will not remove mass economic suffering. I suspect that this objective was set not because the policy-makers of SCAP were satisfied with it, but because they felt it was so far as public sentiment, blind and apathetic even in the U. S., and perhaps even hostile to basic Japanese recovery in some of the other Allied Nations, would permit them to go. To the layman over here, who observes the dealings of SCAP with the whole range of economic and political problems, there is much to suggest that Gen. MacArthur's grasp of the whole situation is profound, and his purposes high-minded and humane to a very notable degree, but that he must always act with an eye to the support which his policies will have from Washington, which in turn must steer its course within the limits set by the vision of the whole electorate.

For this reason it is urgently important that American Christians should extend the limits in which the vision and goodwill of SCAP can function. It is rather a pathetic thing to see Christians, because of their indifference to the social issues involved, being outflanked by thoughtful secularists in the person of business men who dare to affirm that Japan should be given a generous loan at once, rather than being forced to pay reparations. It can hardly be denied that the most thoughtful statements of the church's attitude toward the war, made while it was in progress, bound it to follow through on issues like this. Terrible as were some of the measures resorted to in combat, I believe the Japanese will find it easier to forgive them than they will to forgive a policy of silence or evasion on the part of American Christians in the face of the present economic crisis. Concretely it seems to me that Christians should give all-out support to four measures for the economic rescue of Japan.

1. The continuation and increase of emergency material aid, both through government shipment of foodstuffs and through private gifts. The expressions that I have heard from people of all classes from a latrine tender whom I met on the docks while waiting for my freight to authors, bankers, and intellectual leaders, have been unanimous in appreciation of the aid thus far given. There seems to be no doubt of SCAP's vision in this matter, it is more a question of whether a recurrence of the isolationism with which the United States is constantly threatened may not reduce the supply. A

magnificent chapter is being written by CWS, LARA, and private contributions generally. A single parcel of food or clothes, sent to addresses which any of us missionaries can provide in unlimited amount, will build a reserve of goodwill for a generation to come. I understand that a service comparable to CARE in Europe may soon be opened for Japan. This will mean that even more efficient aid can be given on an individual basis.

2. An early treaty. A flood of material has been released to show the necessity of ending the technical state of war between Japan and the Allied Nations. Until this is done economic life will continue in a state of coma. These arguments have ranged from the stupendous cost of the occupation to the cumulative effect of privation on the moral resources of the people. Fortunately there is evidence that the United States is sincerely interested in getting treaty negotiations under way.

3. At least a three-year moratorium on reparations out of current production. It has been determined that Japan may be made to pay reparations in two forms. One is through the physical appropriation of industrial plants, which are distributed to the victorious nations. The other is by taking the product of Japan's industry and turning it over to the victors. Due to inflated war industry there is undoubtedly a surplus of capital plants which could be spared without disrupting Japan's economic life. This, however, is a question which must be left to the experts. But the man on the street can see that Japan is in no position to take from its totally insufficient output of manufactured goods a single item and apply it to reparations, until its own people obtain more of the necessities of life. Of course this has nothing to do with exports. However badly the Japanese people may need silk, textiles, etc., they will have to be exported in order to build up credit for the importation of food and other necessities. But to take these manufactures for reparations at this critical period may mean dealing a body blow to the power of the people to weather the crisis. Any kind of enlightened self-interest would seem to support this claim. If one had a debtor from whom, out of the debtor's labor, one hoped gradually to collect a large sum, it would be the height of folly to seize the man's clothes, food, and tools. I do not know of a single item, from textiles to steel, that could be appropriated without gravely aggravating the present desperate plight of this country. For our own ultimate material good, if for no higher considerations, the Allied nations should heed the plea of a conquered Japan when, like the debtor in the parable, she cries, "Have patience, and I will pay thee all."

4. A substantial loan from the United States to Japan, for the sake of starting the economic life processes of this nation once again. What the amount of this loan should be is again a matter for the experts, but its necessity is a moral issue which Chris-

tians should not evade. During the war, a single battalion of combat engineers, to which the writer was attached, was said to be costing the nation a million dollars per day, including the projects on which they were engaged overseas. It is all too apparent that a tiny fraction of what we paid out for the purposes of destruction can go far in establishing conditions of security that will minimize the possibility of future threats to world peace. It is my understanding that even hardboiled business men have no doubt Japan will repay any money that is lent her. The issue seems to be whether vindictiveness toward a former foe—even though that former woe has undergone a moral and social revolution almost unparalleled in history—will cause us to abandon her to economic strangulation when we might save her by action that would be of profit to us as well.

In urging these things I am not appealing to the perfectionist, who refuses even to come to Japan as a missionary because war, and therefore occupation, is sinful. I respect that position but do not agree with it. I do appeal to the many who felt, amid agony of spirit, that they had to take positive action on the side of democracy during the recent war, but who promised themselves that when it was over they would with equal courage and determination support constructive measures for peace and justice. For those of us who held this view, a common illustration used in explaining our position was that of a surgical operation which had to be performed despite the suffering it cost. But a doctor who, though he performs an operation successfully, later willfully abandons the patient during helpless convalescence, is still guilty of the patient's life. The real war is by no means won. Only the negative, combat phase is over. The harder, less spectacular, part is still before us. The deadliness of its perils and the grandeur of its possibilities are nowhere better illustrated than in Japan.

World Sunday School Association Urged To Work With Orthodox Churches

The World Sunday School Association, meeting in Birmingham, England, was urged to give "Greater service to Eastern Orthodox churches" by Dr. Forrest L. Knapp, its General Secretary.

Speaking before the first postwar meeting of the World Council of the Association, Dr. Knapp declared that the group has given "too exclusively of its attention to churches commonly thought of as Protestant."

"By working with orthodox churches," he said, "the Association will prepare the way for fellowship with the great Russian Orthodox Church from which it is now so largely isolated."

Dr. Knapp also asked the Association to make its knowledge and experience available everywhere and to take advantage of the "immeasurable opportunity" presented by motion pictures to make Christian teaching "more inviting and more effective." R. N. S.

Our Relations to Catholicism

REINHOLD NIEBUHR

THE acrimonious relations between Catholics and Protestants in this country are scandalous. If two forms of the Christian faith, though they recognize a common Lord, cannot achieve a little more charity in their relations to each other, they have no right to speak to the world or claim to have any balm for the world's hatreds and mistrusts. The mistrust between Catholics and Protestants has become almost as profound as that between the West and Communism. A little editorial note in this journal, raising questions about the advisability of the Protestant position on the school bus question, produced more correspondence, than any other recent editorial comment. Catholic journals, some of which are wont to label every liberal Protestant utterance as "communist" suddenly hailed us as a font of wisdom. The Knights of Columbus who had condemned our articles on the Catholic position in South America, gave us an embarrassing embrace. Most of the Protestant clergy, were highly critical of our position. A surprising number of Protestant laymen on the other hand wrote in commendation and expressed their embarrassment over the degree of animosity which exists between Protestant and Catholic clergy. We know of Catholic laymen who have the same sense of embarrassment and who long for a better understanding between Protestantism and Catholicism. There is incidentally an untapped resource of democratic common sense among laymen in all churches, which clerical leaders might draw upon to their advantage.

What is written in these pages is by no means an official utterance of *Christianity and Crisis*. The editorial board of this journal has never threshed out this issue and we have no way of knowing whether any degree of unanimity on the issue could be achieved. This word is a purely personal venture, which has the hopeful but probably futile purpose of putting the debate between Catholics and Protestants on a different level.

We should like to present three propositions, the first of which applies to both Protestants and Catholics, the second to Catholics and the third to Protestants. The first proposition is that there is an unfortunate inclination in the human heart, which Christians should, but have not, mastered, to be more concerned with the sins of others than with our own sins. Thus democrats frequently increase the peril in which a democratic civilization stands by heedlessness toward the internal corruptions of this civilization and preoccupation with either the Nazi or the communist external danger. Communists, on the other hand, are even more self-righteous, being informed by a secular religion which knows nothing of the sinful corruption, which appears in every human endeavour and which foolishly equates all

historic evil with capitalists corruption. In the same way a good deal of Protestantism is little more than anti-Catholicism; and Catholicism is very fond of historical theories which ascribe all the ills of our generation to the destruction of a Catholic civilization by the force of the Protestant Reformation and modern secularism. This inclination to find the root of all evil in the sins of the other and not in those of the self is as wrong as it is natural. There ought however, be some resource in the Christian church to counteract it; for the Christian faith insists that the primary encounter in human life is not between good and evil men, nations or institutions, but between all men and God. "Whosoever thou art that judges," declares St. Paul, "thou thyself doest the same thing." The mistrust and hatred of others which affronts us, always has greater similarities with our own mistrust and hatred than we would like to believe. The root of all Christian charity lies in the contrite recognition of the common need of all men for the divine mercy. Charity, particularly the charity of forgiveness is not something which can be demanded or learned. It springs from the heart of those who know themselves to stand under a more ultimate judgment than any of the judgments by which they judge their foes and their foes judge them. If there is not something of this ultimate insight, informed by faith, in the Christian life, it is as salt which has lost its savor. Catholics may boast of the superiority of their discipline and unity; and Protestants may boast of their superior liberty. But without charity the virtues of each become corrupted by an intolerable self-righteousness. The virtues of each have, indeed, become thus corrupted.

Since we are men and not angels we do, of course, have our various loyalties and causes to which we have a responsible relationship, which we seek to protect against various perils and which we judge favorably in comparison with other causes and values. Catholics thus feel under the compulsion of protecting their kind of Christian civilization against what seems to them the anarchy, and sometimes the secularism of Protestantism. Protestants on the other hand do have a certain common interest with secular democratic idealism in protecting the values of liberty against what seems to them to be the encroachment of an authoritarian and an officially intolerant creed. This brings us to the second proposition which refers particularly to Catholics.

The Catholic Bishops have the practice of rushing to the public and to print, every time Protestants call attention to some form of official Catholic intolerance, with the assertion that it is Christ himself who is under attack and that only disloyalty to Christ could have prompted the criticism. There is a curious pathos in this performance; for the

Bishops could hardly understand that from the Protestant standpoint it is precisely this unqualified identification of Christ with the historic church, which is the root of all Catholic heresies and the cause of Catholic intolerance. We should like to report, for the benefit of our Catholic friends, that our Protestant army chaplains, returned from their army service, have become to a large degree anti-Catholic.

Only a few were able to report the achievement of any thing like a sense of spiritual comradeship with Catholic chaplains. Where such comradeship was established it was accepted with such gratitude that we may assume a much wider desire for it than gratification of it. Mostly the Protestant chaplains resented "being pushed around." This "pushing around" consisted in various Catholic efforts to establish special privileges in the army which frequently succeeded because officers tended to yield to the persistent and consistent pressure of Catholic authorities while they had nothing to fear from divided Protestantism. We could give chapter and verse on these charges of Protestant chaplains and it may yet be necessary to do so.

In the same way Protestants are inclined to be unyielding on problems of the public school because they suspect the hierarchy at least, of being inimical to the whole idea of public school system, which Protestants, as well as our secular democrats regard as one of the foundation stones of our democracy. Protestants are furthermore not at all certain that the Catholic hierarchy really accepts the fundamental separation of church and state, to which American democracy is committed. The position of the late Archbishop Ireland, affirming the Catholic acceptance of this principle and insisting that the Catholic church had prospered under it, has been frequently disavowed in recent years.

We have been told again and again that Catholicism must insist on the obligation of the state not only to teach religion but to teach the "true religion." This means that Catholicism accepts our constitutional principle "that congress shall pass no laws respecting the establishment of religion" only provisionally, that is so long as it is powerless to alter it. We have been assured of course that a mere majority would not give the church the right to alter this principle. It would seek its alteration only if the Catholic population achieved an overwhelming majority.

The remoteness of this prospect, is, according to the late Monsignor Ryan, supposed to allay our fears. But it can hardly change our convictions that Catholicism would, if it could, seek the establishment of a particular religion. We Protestants oppose this not only because the condition of religious pluralism in America makes it quite unfeasible but also because we believe that monopoly in anything, including monopoly in religion, is a

source of corruption. It is a particular source of corruption in religion. Institutions of religion should be politically powerless, if the true principles of our religion are to achieve political influence.

We could multiply these charges of official intolerance. Catholic Bishops have sought to eliminate Protestant institutions from community funds, if they sanctioned birth control clinics. The Bishops probably honestly believe that the prohibition of birth control, according to the "natural law," is so absolute that the violation of the prohibition is the proof of unchristian conduct. But thoughtful Protestants have some basic questions about these supposed absolute requirements of the "natural law." It is the very character of Catholicism to be unable to recognize the honesty of such scruples.

It simply regards skepticism in regard to any of its "self-evident truths" as the mark of the moral nihilist. It is in short not easy to deal charitably with an officially intolerant religion. It is usually certain, not only that it is right but also that those who are wrong are so for unchristian motives. It cannot understand what Oliver Cromwell meant by the robust warning: "By the bowels of Christ, remember that you may be mistaken." Upon the understanding of that warning depends the appreciation of the moral legitimacy of a democratic civilization.

Despite the genuine difficulties which we face as Protestants in dealing with a form of the Christian faith which is officially intolerant we have lacked charity as much as have Catholics, partly because we fail to appreciate the genuine grace of personal religion within this system of official intolerance. Furthermore we fail to appreciate the real concern for religious values which underlies the Catholic insistence on religious instruction. Protestantism is erroneously branded by Catholicism as merely another version of secularism. But on the other hand Protestant faith lacks sufficient robustness to understand that an absolutely rigorous separation of church and state does mean the secularization of the community; for the state is the organ of the community in regulating its common concerns.

Our constitutional fathers quite obviously and quite rightly wanted to prevent the establishment of religious monopoly. That is the clear meaning of the first amendment. It is not at all clear that they sought to prevent the state's support of religion absolutely, provided such support could be given equitably to all religious groups. Whether that should be done is a question of policy upon which we may have different opinions. It may well be that the religious heterogeneity of America is such that the state support of religion is not advisable.

But we ought not to prejudge that issue in the name of a principle of "separation of church and state" which in exact constitutional terms goes no further than the prohibition of the establishment of

one religion and the suppression of others. It is not at all irreverent to suggest that our highest court, in interpreting this simple prohibition of the constitution, inclines to "follow election returns" as Mr. Dooley once suggested, in the sense that it inevitably not only interprets what our constitutional fathers intended but also mirrors what we now intend. That is the existential character of the judicial process.

We will, as good Americans, abide by the decision of the court, but we must also recognize that its decisions over a period of decades and centuries, accurately reflect what the American people believe their democracy to be. The present tendency to make the separation of church and state as absolute as possible is a reflection not only of the prevailing secularism of our culture but of the Protestant fear of Catholicism.

This fear may seem in one sense justified. But in another sense it is an effort to cover up by political action, the weakness of Protestantism in the field of religion itself. The anarchy of Protestantism, its

lack of spiritual discipline, its ridiculous tensions between obscurantist versions of Protestantism on the one hand and of liberal versions on the other, its half-secular sentimentalities, all these weaknesses are more responsible for its sense of insecurity than anything that Catholicism may do politically.

Let us defend ourselves against any political actions of Catholicism which tend to encroach upon our liberties; but let us achieve a greater consciousness of our own weaknesses and our tendency to cover our weaknesses by our apprehensions about a religious foe or competitor. It is not a very nice fact about human nature that religious communities should be in conflict with one another, partly for the same reasons that there is hatred between racial communities. In each case inner insecurities and a guilty conscience are transmuted into social hatreds. But in the case of religious hatreds these fears of the other are doubly reprehensible because the faith which should cure us of our fears is made into a bearer of them.

The World Church: News and Notes

Second World Christian Youth Conference

The second World Conference of Christian Youth took place in Oslo, from July 22-31. Eight years ago, four weeks before the outbreak of war, the first world conference was held in Amsterdam. Some 1500 young people from more than sixty countries met, brought together by one person whom they knew and came to know as Christus Victor. To Him they sang their hymn of praise "A Toi la gloire . . ." (Thine is the glory) in that unforgettable last hour of their meeting. Would the war not wipe out the very memory of Amsterdam? It did not.

Thus when at the opening meeting of the second world conference on July 22, at Oslo, the great company of about 1200 young people from 70 countries began to sing that same hymn "Thine is the glory" all present—among them many who were at Amsterdam but also representatives of the younger generation—realized gratefully what a blessing it is to be allowed to come together and to see with their own eyes the unity, the richness, the universality of the church of Christ.

The *Committee of the Conference* issued the following statement addressed to the *Indonesian and Dutch delegations*:

"The World Conference of Christian Youth rejoices that the Dutch and Indonesian delegates should have been able to meet and draw up a joint message. We are grateful to God that this oneness in Christ has enabled them to face frankly their very real political differences. Their fellow delegates share so far as they can their anguish of heart and mind and hold them up in prayer.

"We wish to express our sorrow that so many men and women are suffering loss and death in the fighting, and our sympathy with the Indonesians in their sufferings."

The *Indonesian and Dutch Delegates* issued the following *Joint Statement*:

"The Indonesian and Dutch delegations at the World Conference of Christian Youth in Oslo have discussed and prayed together and are grateful that this is possible within the framework of this conference with its title: Jesus Christ is Lord, precisely at the moment when the two peoples are at war with each other.

"The Dutch delegation confesses with distress the shortcomings of the Christians of the Netherlands. It considers the lack of true spiritual concern, of passionate prayer and of true Christian unity as contributory causes of the disaster which has come to Indonesia.

"The Indonesian delegation takes its stand on the conviction that the use of armed force must be halted immediately and the way of negotiation must be resumed.

"The Dutch delegation, convinced of the right of the Indonesian people to liberty and independence, is acutely conscious of the tremendous danger which the use of arms implies for a good relationship between the two peoples. It is convinced that every opportunity of halting the use of arms immediately must be seized in order to return to the way of negotiation.

"The members of both delegations desire to continue to meet each other as brothers and sisters in Jesus Christ, in order to help clearing the road toward co-operation between the two peoples on a basis of liberty and equal rights."

The last day of the Conference the reports of the Bible study groups and of the discussion groups were presented at a plenary session of the Conference, as well as an *Introductory Statement* prepared in consultation with the Daily Chairmen from which we quote the following:

"Our first word is one of thankfulness to God who has enabled us to assemble from so many parts of the world at Oslo. We have been deeply moved by the va-

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riety of national and racial backgrounds represented in the Conference, and all of us have experienced the joy of meeting with men and women from parts of the world about which we had previously known almost nothing. More fundamentally we have rejoiced to meet as Christians able, because of our common faith, to accept one another and to talk together with freedom and sincerity. . . .

"We recognize that our fellowship has been incomplete because our Christian contemporaries from a number of countries have been unable to share this privilege with us. And yet we have felt a sense of oneness with Christian youth throughout the world, whether actually represented at Oslo or not. . . .

"Quickly following upon the joy of meeting one another came a sense of shock that there were so many differences between us, some of them going very deep. This experience has enabled us to face the reality of the world in which we live and in which Christians are so much affected by factors which do not belong to their faith. In part, therefore, this has been an experience for which we are grateful, but in part it has been one which has led us to penitence. We see now how badly we have failed to realize the serious nature of many world problems and we regret the easy solutions which we have so often advocated. Further, we have come to see how deeply we are involved in the sin of our own nations, and to realize how fundamentally wrong are many of the attitudes of our nations. But, perhaps most of all, we have become conscious of our personal sin as Christians. We recognize that here at Oslo a great opportunity has been given to us which, because of our pride and selfishness, we have not been able to use as it should have been used." (E. P. S. Geneva)

All Faiths Sponsor 'Peace Sermons' in Jerusalem

As a gesture of interfaith good will, Moslem, Jewish and Christian clergy in Jerusalem joined in sponsoring "peace sermons" urging their congregations to beware of the "hidden hand" behind recent clashes between Jewish extremist and Arab groups in Palestine.

Preachers in mosques, synagogues, and churches called for greater amity in relations between all groups "in accordance with our national interest and religious traditions." Subsequently numbers of Jews and Christians visited Moslem friends celebrating termination of the Fast of Ramadan, a traditional Islamic observance."

R. N. S.

World Council to Assist Refugees Barred from IRO Aid

Plans for separate and extended programs to assist refugees barred from aid through the International Refugee Organization as well as those eligible for IRO assistance, were announced from Geneva at a meeting of the Joint Executive Committee of the Ecumenical Refugee Commission of the World Council of Churches.

In making the announcement, the commission expressed "regret" for the need of separate programs because of "those processes of racial discrimination operated by the United Nations and resulting in the segregation of refugees into two groups of those eligible for international assistance and those precluded therefrom."

R. N. S.

Advance in Interfaith Cooperation Reported in Hesse

Interfaith cooperation has advanced to "an unprecedented degree in Hesse, despite the impact of largely Roman Catholic refugees and displaced persons on the states traditionally Protestant population, according to Capt. Dumont F. Kenny, in charge of religious affairs for the U. S. regional military government.

Although about 70 per cent of Hesse's prewar population was listed as Protestant and 73 per cent of the newly assimilated citizens are Catholics, incidents of denominational friction and intolerance have been "strikingly few in number," Capt. Kenny declared.

"In scores of Hessian towns," he said, "it is not uncommon to see Protestant churches being used for Catholic services, and to a lesser degree, vice versa. Meanwhile, monthly meetings are being held in Darmstadt between the Catholic bishop of Mainz and officials of the Hesse Protestant church government at which mutual difficulties and common religious problems are solved in an informal and friendly manner."

R. N. S.

Author in This Issue

Sam Franklin has recently returned to Japan as Professor of Applied Christianity at Japan Theological Seminary in Tokyo, Japan. He was before the war a missionary to Japan under the Presbyterian Board. During his time in America, he was head of the Delta Farms in Mississippi, and during the war, Chaplain in the United States Navy.

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